of immortal life. They further emphasise that if we keep
our implicit trust in God, His loving kindness would reveal
itself on our death-bed, that the darts of death would become
inoffensive and that all sorrows of death would be taken
away. They urge that we should prepare ourselves to depart
from this world joyfully carried by His Hand, the Hand of
our great Lord, our Merciful and Loving Father, that we should
leave all our relations and friends and the riches of the world
behind not with tears in our eyes but with joy in our hearts,
that we should feel that we are going with Him into the
mansions of righteousness and peace, where there is no weeping,
no sighing, no sorrow, but where we shall enjoy eternal
peace and happiness.

CHAPTER XVIII.

THE PERCEPTION OF THE OPERATION OF GOD'S MORAL LAW BY THE RISHIS AND THEIR APOSTOLIC SUCCESSORS.

It will be clear from the foregoing chapters that man
should not be viewed from a purely physical stand-point,
should not be judged to be a sort of machine, subject, irres-
pective of choice and consent, to an unbending iron rule.
He is primarily and mainly a *soul* through which is to be
realised an Eteni -it and Benevolent

Purpose. We must there-
fore appreciate that apart and different
from the Physical
Law whose rule the external world
implicitly obeys, there
is a higher Moral Law whose domain lies
over the hearts and
souls of men, and that conscious loyalty—
intelligent adherence
and not compelled obedience—is the true
fulfilment of that
Higher Moral Law. In other words, we
should realise that
there is an internal, as well as an external
Kingdom of God;
and that He controls the former by
persuasion, as He sways
the latter by command.